/104 cont./

122 The cadet was familiar with only two forms of activity:
he slept or ate. It was indeed a pleasure, however, to sleep within
four walls once more, although at night the wind often whistled
through strongly. And there were all kinds of things to eat that were
262 not furnished on the march. There was plenty of sugar cane; the
cooked mandioca root with roasted bacon cubes was a dish for the
gods; a piglet was slaughtered; a few chickens forfeited their lives;
[224] the young chaps had also killed a tapir one day under a regular
volley of small shot; it furnished a very tasty ragout. The women
sent fresh, crisp "beijús," a simple baked product made of mandioca

142
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302

Antonio

Quirino

262 flour, of the shape and approximately the taste of matzoth. Since
272 there was no shortage of rapadura /a crude form of sugar; see the
glossary, p.172 /, "jacuba" was constantly being prepared as
refreshment; in a gourd bowl a plentiful amount of rapadura, a
plentiful amount of farinha /manioc flour; see the glossary p.171 /.
231 and water as desired. Even milk appeared. In the evening the
526 calves were separated from their mothers; the herd was driven into
the "curral" /corral; see glossary, p.170 /, and the calves were
lassoed with a great hullabaloo, while a large and appreciative
526 audience /105/ sat all around on the fence. That was something

/105 cont./

526 for Pedro, to hang on by the tail of a cow rushing out at top speed and to maintain this seat as long as possible during the gigantic leaps -- that was something to laugh about.

533 As soon as darkness set in, the music-making began. The [179] Bakaïrí had learned from the colonist of Mato Grosso to carve [534] guitars for themselves, and they played them with enthusiasm. They improvised short "verses" in praise of dogs, bananas, the 534 moon, a house, etc. One evening they showed up with

142 291 302

André

534 their original and peculiar tribal instruments. Characteristically enough, they had hidden them nearby in the forest.

They were large and small flutes, the meni and the kyanuaŋ ʃʌ . The latter has nothing special; it is made out of [824] bamboo, one might say bassoon-like. The meni, made out of vinhatico wood, is a little over a meter long; it is held with the feet. On the upper section there is a small hole into which the player blows. Not far below it there is a square opening in the tube, just as there is a series of smaller ones in the lower part.

533 The music is simple, but has to be learned. It consists of five tones,

/329 cont./

*171 239 301 All feather ornamentation, except for an occasional feather stuck in the ear, especially among the Bakaïrí, belongs to festive occasions, including the solemn reception. It is the same with the feathers as with the body painting.

*171 524 Children's games. Among the Bakaïrí we saw catch-balls wadded together out of maize straw; instead of the usual long feather, a tail of maize straw was tied inside. There were rubber balls, huge ones, among the Auetö. The sap of a figueira /Ficus/ [314] or the mangabeira is rolled into a little ball on the chest, steeped in water with ashes, and the ball punctured all around in such a way that on the outside it looks as though it were covered with [386] plaiting. The balls are dyed red with urucú.

[824] Tops were made from the unripe peanut (Arachis hypogaea) or mandubí. Twice as big as a cherry, it was pierced and pushed onto a small bamboo stick so that only a small part of the latter emerged, and here it was wound with a tuft of cotton flocks to prevent it from sliding off. The fruit would spin upward on the long handle. Several such tops were set in a pot and made to spin together.

[526] We must count the wrestling described on page 93 among the games of the adults, but children liked to practice wrestling. The same was true, of course, of shooting the bow. We also saw children's throwing-sticks. Older children played with the heavy clay dolls. I was asked several times to perform a sort of test of strength in that I was supposed to lift a boy up in the air with my free arm. I may add here the observation that the Indians were unable to balance a pole on one finger.

/330/

Chapter XII.

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I. Law and Custom. II. Magic.

I. Property. Kinship. Marriage. Morals. Barter. Names. Birth. Couvade and its explanation. Burial.

II. Sorcery in various stages and on various levels of culture, Dream experiences. Pars pro toto. Good and bad medicine-men.

After the trading war

over the chiefs organized wrestling matches between teams of the two villages. Before the visitors left, a feast (*tuláki*, swallow feast) was given in their honor. The motives for these trading expeditions were both economic and ceremonial. They were organized by a chief when the villagers actually required certain economic goods, but even when there was no economic need, goods were exchanged and the men of the two villages participated in wrestling, dancing, and feasting.

SOCIAL ORGANIZATION

The Bacairí claim not to have been a warlike people. They defended themselves if attacked, but say that they did not attack others. Each village had a chief (*píma*) who was assisted by an *itáida*. There was no chief for the whole tribe. The *itáida*, who was a young man, was selected by the chief with the consent of the villagers. The *itáida* could be the son of the chief but this is not a requirement, for any able young man was eligible for this position. At the death of the chief the *itáida* succeeded him.

The principal functions of the chief were economic, judicial, and ceremonial. As we have seen, the chief organized trading expeditions and participated in such activities as collective planting and house building. He also represented the people of his village when visitors arrived or when his own village made formal visits. If the village feared attack the *píma* selected a particularly brave man to lead the defense or to undertake retaliation. Discussions concerning disputes and other village affairs took place in the ceremonial house. Murderers were exiled or if a war was on the murderer was made to bear the brunt of the attack. Thieves, adulterers, and others who persisted in disturbing the peace and harmony of the village were exiled through the common action of the villagers. Exile was considered severe punishment, for the Bacairí say that individuals who were exiled often committed suicide. Chiefs among the Bacairí, therefore, were not war leaders, nor was succession governed by descent. Chiefs seem, thus, to have been primarily leaders of social activities. The part which a chief played in ceremonial life will be described later.

came back to the village to play tricks on people. The Bacairí did not believe that the ghosts of the dead caused death and, therefore, were not afraid of them. They were, however, afraid of certain evil spirits—for instance, *eradupíra*, who caused death and sickness.

To become a shaman (*pidji*), a young unmarried man would train with an old shaman for a period of 6 months to a year. During this period sexual intercourse was forbidden, fasts were periodically observed, and the novice had to abstain from eating meat. Much of the training took place in the woods, where the old shaman would teach the novice the curative properties of roots and herbs and, also, how to get in touch with the ghosts of dead shamans. The training would be complete when the novice acquired his own spirit helper, which was always the ghost of a dead shaman. Sometimes the revelation was so powerful that the young novice would fall to the ground in a trance. The spirit that then appeared to him instructed him how to make a flute (either *emini* or *kanagéra*), which he kept in the sacred flute house, and gave him a special tune by which he could always call his spirit helper. The novice had then to prove himself by curing some sick person or by finding lost property. If he were successful he became a recognized shaman.

Before beginning a performance, shamans always fasted for several days and smoked heavily. In curing a sick person the shaman asked his spirit helper for instructions which usually were explanations of how to remove objects from the body which caused the illness. Besides removing objects from the body the shamans prepared medicines. Headaches and pains in the body were cured by juice of the *peméira* tuber, and *turógi* leaves were used for pains in the chest. For healing the wounds made by the scratcher the juice made by boiling the *kumatáni* plant was used. The Bacairí also prepared aphrodisiacs from the *katáino* plant and by mixing piqui nuts, honey, and turtle eggs.

GAMES

The Bacairí played, and still play, a form of Indian football called *toinyaméli*. The ball (*toin*) was made by covering a round gourd with native rubber, leaving a small opening. The gourd was

526 then crushed, the pieces were taken out through the hole, air was blown into the ball, and the hole was covered over with rubber. The balls varied in size from 3 to 8 inches in diameter. The game was played on a field about 50 yards square with four goals placed midway on each of the four sides. Small white circles (*shipíri*) marked the goals, and another circle about a yard in diameter (*yotári*) was placed in the center of the field.

The game was played by two teams with equal but varying numbers on each side. One team, called *pídto*, had the north and east goals, and the other team, called *tosúndo*, had the south and west goals. To score a point a team had to put the ball across the opponent's goal. The ball could not be carried in the hand but could be kicked over the goalkeeper. Each side had a leader who did not play but encouraged his players. The organizer of the game threw the ball from the center of the field to the *pídto* side at the beginning of the game or when the ball went out of bounds. The game lasted until the players were tired, the winners being the team with the greater number of points.

The Bacairi also organized wrestling matches called *taddinpudíli*. The object of the match was to knock down the opponent by pushing or hitting with the shoulders; grasping or hitting with the hands was not allowed. The loser was the one who had the greater number of falls.

CEREMONIALISM

527 796 Among the Bacairi ceremonialism was highly developed. Although songs and dances were performed whenever the people had an abundance of food and economic activities permitted the leisure time, there were special occasions (the ripening of corn, ear piercing of boys preparatory to going into seclusion, the coming out of seclusion of a woman after childbirth, house building, the distribution of cotton by women) during which particular songs and dances had to be performed. At these times it was customary to invite people from neighboring villages to participate in the festivities.

534 The musical instruments of the Bacairi consisted of rattles and flutes. The drum does not appear to have been used. Rattles were of two kinds: the common gourd rattle (*pdko*) and piqui